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Pacific School of Religion Berkeley, Calif.

A Revolutionary Quakerism

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

INSTITUTES OF INTERNATIONAL RELATIONS FOR 1935

Never before have Friends had such a widespread opportunity to participate in summer Institutes of International Relations. Nine are already scheduled to be held in various parts of the United States, which are being arranged by the Peace Section of the American Friends Service Committee in cooperation with local committees. The five held last year at Wellesley College, Duke University, Atlanta, Haverford College, and Northwestern University, are to be continued.

With the co-operation of the Congregational Council for Social Action, an eleven-day program is being arranged at Grinnell College, Iowa, primarily for leaders in young peoples' summer religious conferences from various denominations. There are hundreds of one-week conferences set up by the churches in that state which would benefit if one or more of their leaders could attend such an Institute at the beginning of the summer. This Institute at Grinnell will also deal with the dependence of American agriculture upon world trade and world conditions, and will review some effects of the world war upon farming in this country.

Three new Institutes are now under way on the Pacific Coast, so that Friends in most sections of the United States are now within one day's drive from some Peace program this summer.

The arrangements for faculty are now well on the road to completion. Leadership at one or more Institutes this year will include: Henry J. Cadbury, former Chairman of the American Friends Service Committee; Dr. Ernest Fremont Tittle, minister of the First M. E. Church in Evanston, Illinois; Elbert Russell, Dean of the School of Religion at Duke University; Kirby Page, former editor of *The World Tomorrow;* and Hornell Hart, of Hartford Theological Seminary, all of whom will discuss the spiritual aspects of world peace.

Other leaders are: Sidney B. Fay, of Harvard University, author of "Origins of the World War" who lectures on "Europe Today"; George H. Blakeslee, expert attached to the Lytton Commission of Inquiry in Manchuria; Bertram Pickard, for the past nine years Secretary of the Friends International Center in Geneva, who is coming over this summer especially to take part in these Institutes; Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War, who speaks on "Issues in American Foreign Policy" and on "Obstacles to Disarmament"; Senator Gerald P. Nye, who will speak on "War and Profits"; Hubert C. Herring, Charles A. Thomson, and Samuel Guy Inman, on "Latin America"; and Paul Harris, Jr., who will be at Atlanta and Grinnell with his "Peace Pivots," who are particularly concerned with getting congressional action on various questions of American Foreign Policy.

It is hoped that each Monthly Meeting might do two things: first, seriously encourage one of its members to attend, who could be active in its Peace Committee; and secondly, undertake the task of seeing that teachers and ministers in its community know about the nearest Institute and urge them to attend this summer.

The dates, places, and correspondents are as follows:

June 10-19, 1935—Southern Institute of International Relations, Atlanta, Georgia. Claude D. Nelson, 252 Winona Drive, Decatur, Georgia.

June 10-21—Duke Institute of International Relations, Duke University, Durham, N. C. Tom A. Sykes, High Point, N. C.

June 12-22—Grinnell Institute of International Relations, Grinnell College. Guy W. Solt, Grinnell Inst. of Int. Relations, Grinnell, Iowa. Special emphasis in program for religious educators and leaders in summer conferences.

June 24-July 5—Mid-West Institute of International Relations, Northwestern University, Evanston, Illinois. E. Raymond Wilson, Mid-West Institute, Northwestern University, Evanston, Illinois.

June 25-July 5—New England Institute of International Relations, Wellesley College, Wellesley, Mass. Harold J. Chance, 120 Boylston St., Boston, Mass.

June 24-July 6—Whittier Institute of International Relations, Whittier College. W. O. Mendenhall, Whittier, California.

July 5-15—Reed Institute of International Relations, Reed College, Portland, Oregon. Norman F. Coleman, Reed College, Portland, Oregon.

June 24-July 6—Mills Institute of International Relations, Mills College, Oakland, California. Dean Rusk, Mills Inst. of Int. Relations, Mills College, California.

June—(Date not yet definite)—Institute on "American Labor and World Recovery" at Haverford College, Haverford, Pa. For members of the organized labor movement.

For further information write the person listed or the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

HEALTH WORK IN THE REEDSVILLE SUBSISTENCE HOMESTEAD

Harry G. and Rebecca S. J. Timbres have just accepted appointment to have charge of the Health Service at the Reedsville Subsistence Homestead Community, near Morgantown, W. Va. They will be attached to the Reedsville School, which is an experimental school attempting to develop community life, and including, as a part of that service, a socialized health program. Although attached to the school they will also be in charge of the health work for the entire community of two hundred homesteaders. At the present time, Harry Timbres is studying at the School for Public Health at Johns Hopkins University, Baltimore, but he will begin his services at Reedsville on February 20.

Harry and Rebecca Timbres first served with the American Friends Service Committee in Poland and Russia, and later, Harry as a medical doctor, and Rebecca as a nurse, went to India and were for five years working under the A. F. S. C. in connection with the Poet, Tagore, three years of that time in India itself.

In preparation for his services in India, Harry Timbres made special studies of rural health work in Jugoslavia, and also an extensive study of health methods in India. He was for the greater portion of a year a student at the School of Tropical Medicine in London. He comes to his present post with a rich background of training and with experience in the field of rural health, which is significant. These young Friends are widely known among American Friends, and will enter upon their undertaking at Reedsville with the sympathy and interest of all of those who know them.

INTERNATIONAL LUBRICATION

(Written after hearing Michi Kawai at Indianapolis, November 8, 1934.)

Michi Kawai!
If Japanese people were all like you,
And American people were like you too,
There could be no friction of fear and hate,
For love and friendship would lubricate.

MARY C. LINDLEY.
Paoli, Indiana.

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For Eminent Attainment

AT a "Friendly Dinner" given at a New York hotel not long ago, Mrs. Charles H. Sabin was presented the American Woman's Association award for "eminent attainment." Her attainment? As founder and president of the disbanded Woman's Organization for National Prohibition Reform, she was the "able, courageous, and victorious leader of the campaign for repeal." In the presence of upwards of a thousand women, she was lauded as "a woman who has always been a crusader for good government."

Before proceeding to an appraisal of the particular attainment for which Mrs. Sabin was given a medal, a parenthetical paragraph or so regarding her crusading connections and bent may be enlightening to some. She is apparently an enthusiast who crusades and runs to crusade another day. Ostensibly, the purpose of her organization was to bring about prohibition reform; actually, it was merely to secure repeal. That much-desired goal having been attained, she laid herself open to the suspicion of insincerity by disbanding her organization. Prohibition reform? Repeal was not its end, but its beginning. Do Mrs. Sabin and her associates show any interest in the tremendous problems of temperance and prohibition reform which repeal has not lessened but accentuated? Not in the least, it seems. No, Mrs. Sabin ran away to crusade another day.

And what is her new crusade? Having secured personal liberty to do violence to one's self and to one's fellows through unrestrained appetite, she now joins the noble cause of maintaining property liberty—and property power. So, she now declares her alliance with the ill-fathered Liberty League of more than questionable repute. Practically all of the eighty-four women who were members of the Executive Committee of her anti-Prohibition organization, she announces, will transfer with her their allegiance to the Liberty League. Thus do these crusading women "swap horses in the middle of the stream" of the flood of liquor which they helped let loose on the country. It is really not much of a swap, however, for see what company they are in! They are merely joining their male compatriots of the repeal campaign who have gone on before to organize this dubious league for liberty. To be specific, the father of the Liberty League is that arch-patriot and merchant prince of death, Irenee du Pont, who was Santa Claus to the repeal movement, while the executive officer of the League is the self-same Colonel William H. Stayton who was the generalissimo of the allied repeal forces. How birds of a feather do flock together! And however noble their professions, crusades and crusaders, including liberty leagues, must be known by the company they keep.

Preliminary to a brief survey of the "eminent attainment" for which Mrs. Sabin was honored, it is revealing in the light of the present confusion and debacle, to review the glittering promises made by the anti-prohibitionists for the beneficent effects of repeal upon the country. Very definite were some of the advantages to accrue from repeal: taxes were to be lowered through the enormous revenue received by the government from the liquor business; employment would be increased by putting hundreds of thousands of men to work in the industry; crime, including kidnapping, would be curbed; bootlegging would cease, speakeasies would pass, road houses and evil resorts would disappear, yet the saloon would not reappear, no never—well, hardly ever! In general, drunkenness would decline, the morals of youth would be safeguarded, and the sun of peace and prosperity would shine upon the land, if only the terrible outrage of prohibition were removed. Indeed, inasmuch as one of the repeal slogans read, "For the children's sake, repeal the Eighteenth Amendment," it was implied that with the removal of prohibition, the day foretold by the prophet would be at hand when the liquor tiger would at long last be tamed, and a little child would make a house pet of it!

It is true that only the gullible and those to whom the wish was father to the hope, were influenced by these vain promises, yet as one surveys the present deplorable and tragic situation after a little more than one year of repeal, it is to weep. There is not a semblance to performance of a single promise—indeed, all these promises have gone by their contrary. Yet Mrs. Sabin is an honorable woman, and as a crusader for good government (sic) gets a medal for eminent attainment! And the depressing pity of it is that on the committee of award were such women as Ida M. Tarbell, the historian and biographer, and Virginia C. Gildersleve, Dean of Barnard College. What justification they could offer for the award we are at a loss to know. The following are undeniable "attainments" to be credited to Mrs. Sabin and others responsible for repeal, but they are hardly of the "eminent" nature for which medals are conferred.

1. *A pernicious traffic, inherently evil and uni-*

versally lawless, has been clothed with respectability. This is perhaps the most inclusive and the most serious result of repeal. Through generation after generation, by the gradual process of education combined with bitter experience, a strong public sentiment had been built up against the liquor business. This sentiment was crystallized in legislative action and in legal restriction, whereby society placed its stigma upon the traffic. To illustrate, in the old license days, when the business existed by sufferance, a saloon keeper and his family were virtually barred from respectable society, inconsistent as that attitude may have been. National, Constitutional Prohibition was but the culmination of this long-developing sentiment, and yet presumably intelligent people still prate about its being put over hurriedly by a minority! It is true that in the era of national prohibition it became "smart" in some circles to flout this inhibition. Nevertheless, liquor was under the ban of society and was an outlaw. The situation is now reversed. Government is today the friend of the liquor business, not its enemy. The use of intoxicants is not only tolerated—it is encouraged and stimulated. It is now socially respectable and popular to drink freely. This is eminent attainment number one.

2. *Drinking and drunkenness have increased enormously.* How could it well be otherwise with all obstacles removed, and the public all but entreated to drink itself into happiness and prosperity? Surveys made over the country indicate that already, consumption of liquor is greater than in pre-prohibition days. Hard liquors are in very great demand. Particularly disquieting are the disclosures that the rising percentage of drinking—and drunkenness—applies especially to women, and to boys and girls. Yet prohibition was repealed "for the children's sake," and to keep our young people from becoming drunkards! Statistics compiled from various cities over the United States show increases in drunkenness that are some times astounding. This is indeed reforming prohibition with a vengeance!

3. *The saloon is here again, glorified as tavern and grill.* Euphonious substitution of names merely gilds the front of this long-discredited institution. Within, there are sickening scenes of demoralization and debauchery which go unchallenged. In these hotbeds of immorality, multitudes of young people are lured to ruin. It is a matter of grave concern among city school authorities that such brazen "defiance of decency" is shown by the re-legalized liquor traffic. It is significant that sensational disclosures of these cesspools have been made, not by "reformers," but in some cases through investigations made by "wet" newspapers that had worked for repeal. Even the anti-prohibitionists have become alarmed over a situation that is already out of hand, and are sounding the warning that if glaring abuses are not corrected, prohibition will be re-enacted.

4. *Self-determination of local units of government has been destroyed.* In the old days when liquor flowed freely in general, local units which wanted none of it had the legal right of throwing up dykes and keeping it out. With the tidal wave of repeal, these barriers have been largely swept away. To illustrate right at home, the West Richmond district has been free from the sale of liquor for some thirty-five years. Even when Richmond had fifty or more saloons, there was not a glazed window on the west side of the river. Our community was dry in sentiment, and its area was protected by city ordinance against liquor intrusion. Not long ago a west-side grocer applied to the State authorities for a license to sell liquor. This was repugnant to the West Richmond community, and ably led by the Administration of Earlham College, influential citizens made a vigorous and impressive protest to the State Excise Director against granting the license. Sensing the injustice of allowing a home-loving, residence district, and a college community, to be invaded and harried by the liquor business, one or two men prominent in public life in the State made strong representations in high places, but all to no avail—the license was granted. Certainly here is something for our crusader for good government to reflect upon. Perhaps this denial of local self-government might even interest the Liberty League!

5. *Repeal is reaping an alarming harvest of highway fatalities from drunken driving.* Almost without exception, drunken driving has increased in menacing proportions all over the nation. Official reports show percentages of increase ranging in some cities from one hundred to nearly five hundred per cent. Nearly all of us have doubtless observed this increase, registered by a harvest of accidents and death, in our own communities. It is reported that the greatest increase of automobile accident deaths this year has been registered in the group between five and fourteen years of age. This is the modern slaughter of the innocents. Yet it was "for the children's sake" that the Eighteenth Amendment was repealed! With what feelings does Mrs. Sabin, a humane woman, view this attainment?

6. *Bootlegging and smuggling have been accentuated.* There is plenty of evidence from government officials themselves to substantiate this statement. From time to time have come official announcements that the illicit traffic must be and will be stamped out, but the government, desperate and despairing, has failed to make headway against it. Perhaps this has been the rudest awakening that has come to the wet cohorts and to the present government regime. After investigating the situation for itself, the Boston *Herald*, a wet paper, said: "The bootlegger, who was to have been interred forever when the ghost of John Barleycorn escaped the grave and walked among men once again, is more prosperous than ever he was during fourteen years of prohibition." This disillusionment brought a second one in its wake, in the great reduction of expected revenue from liquor taxes, which has been but a very small per cent of what was anticipated. Obviously, bootleg liquor pays no tribute to the government coffers.

7. *Lawlessness and crime are unconfined.* We would not contend that there has been a deluge of lawlessness as a result of repeal, although it was recently

stated by an authority in the field of crime detection that statistics show certain types of crime to be on the increase. The President of the American Bar Association declared during the year that "crime threatens not only the prosperity and happiness of our people, but the very life of the nation itself." In many respects, the year following the repeal of prohibition, which has been made the scapegoat of all crime, was featured by an unusual outburst of flagrant and sensational lawlessness.

8. *Liquor is still the incorrigible outlaw it has always proved to be.* We have said that the outlaw, liquor, has had thrown over it by the government the cloak of legality and respectability. None the less, so far as its own attitude and conduct go, it remains the inherent outlaw it has always been. It flouts the very law which gives it license and protection. It defies all efforts at restraint and is the embodiment of the very spirit of lawlessness against which repeal of prohibition was invoked. There are few enough laws at present for even a show of regulation of the liquor business, but the latter pays little or no attention to such as there are. Now and always, it is essentially anarchic and anti-social.

These are a few of the high points of attainment for which Mrs. Sabin has been cited. They are commended for serious consideration and for second sober thoughts. The friends of true reform are having to begin again where Mrs. Sabin and her associates so suddenly left off. As consistent crusaders for good government, they can envisage but one worthy goal—the reinstatement of the principle of prohibition. This will not come at once—it should not come until by the renewed process of education and by the logic of bitter experience, the public comes to realize that there is no other effective way of dealing with this monstrous evil. But come it will.

The Test of the Afterglow

A Sermon Preached November 25, 1934

BY ELDEN H. MILLS

We also rejoice in our tribulations.—Romans 5:3.
We triumph even in our troubles.—(Moffatt.)

SOME of us almost take pessimism as a ground upon which to start. We are whipped before we begin. Very well, admit it. If this pagan world resigns itself to twentieth century war, no greater pessimism than that fact itself can be in man's experience. As a Christian, I am resolved to do something about it. And perhaps the first thing I would do about it is to prepare men's minds for defeat if it comes, and second, to do all I can to prevent the disaster. Some of us suspect it is that serious.

In the first century of the Christian Church, every Christian was a pacifist. The origin of the monastery dates back to Christians who ran away into the desert to escape the Roman army. Many were the martyrs in that early Church who went to the flames rather than serve Cæsar. I have no mania for martyrdom, but it may well be that Christianity may never redeem itself in the light of its military history until again, and perhaps as never before, Christians submit to torture and death rather than serve Cæsar.

Perhaps it is the right time to be talking about triumph in the face of defeat. One of the greatest battles a man ever wins is the ability to stand and take it! But that can be mere stoicism. The greatest battle he wins in this regard is the ability to pluck triumphs of some sort out of the defeats of life. War itself has no greater valor than that being displayed all about us in these distraught times, when men and women, doomed never to recover that which once they thought was the crown and glory of life, find some method of triumphing over their disaster. That *Reader's Digest* article about the wealthy piano manufacturer whose health was strained and whose assets were wiped out, who had known every material comfort, thrills us as we follow them off to the country where they begin life over again in two shacks on the hillside. The children pulled them through when spirits "were at zero," and then, suddenly, they all discovered that life never had been so rich before. When Paul in the old version says, "We rejoice in our tribulations," we have suspected that he was speaking in a fantastic spiritual vein, but when Moffatt interpolates it with "We triumph even in our troubles"—well, that speaks a language in which many of us would like to be conversant.

In "Sartor Resartus," Carlyle describes what happens in the process of casting a bell, in this interesting fashion. The copper and tin alloy is poured into the mold at a white heat. As it cools, that white heat turns to the "red hot" with which we are all familiar. It then gradually dies away, as a red hot metal will do, but Carlyle says that the best bells, just before they set and just as the red hot stage is about to die away, suddenly turn a brilliant crimson. This is called "der Nachshein," and in the severity of this afterglow is the test of good bells. I do not know what science has to say in explanation of this phenomenon, but there seems to be something in the "Nachshein" which affects the set and ultimately the ring of the bell. Among other things in the Christian life is an afterglow in our experience which enables us to triumph even in our troubles.

It is true in our physical life. Here is an Indianapolis friend who tells that his grandfather was logging in an Indiana forest in pioneer days. He had taken his ten-year-old son with him into the woods that day, but otherwise was alone. He was hoisting a log up onto the skids when suddenly a chain broke, and the log came crashing down. The father jumped, but the child, who had come up close to watch, was mowed down by the rolling log and held prisoner under it. The father, desperate and alone, literally lifted the log from the body of the boy, and although badly hurt, the child lived to become the father of my friend. But the interesting point is this: the next day three men were unable to lift that same log. Apparently the human body is equipped for such emergencies, and adrenalin makes it possible for one to do under duress what otherwise is impossible. Sometimes we call it the inspiration of the moment. It happened in the Notre Dame-Army game yesterday when on third down Notre Dame was given a fifteen yard penalty. They had not made a first down in recent minutes. But now, with 21 yards to go, they dared to try a forward pass, and made first down. Then they came back with another pass and fifteen yards for a touchdown. How often it is true that we need reverses, discourage-

ment, even tragedy to bring out of us what is there! Physically we can triumph in our troubles. Our friend and neighbor, Helen Keller, has been saying that silently for many years. And what an afterglow there is in her life!

In spite of our feelings at the time, there can be little doubt but trouble brings to us refinement and power that we never would have known otherwise. Dr. Fosdick reminds us that the word "tribulation," used in the old version, comes from the Latin "tribulum," which was a threshing floor—a place where the chaff is separated from the wheat kernels, and blown away. So tribulation is a threshing. Everyone knows that we use but a small percent of our latent powers. Our normal lives make certain demands upon us, and we respond only to those needs. Greater demands are made, and we answer. And then calamity strikes—and many there are who, with an afterglow of a hardening process of character, culture and religion, can come through to wonder how in the world they ever could do it. We can triumph even in adversity—perhaps a sort of triumph that would have been unknown without it. Our response to trouble may redeem us, if an afterglow of the Man of Sorrows, who tasted it all himself, gives us the set of our character.

It seems that there are a great many suicides these days when life has proven such a bag of futility for more people than ever in our lifetime before. And yet I'll wager that the number of actual suicides is only a fraction of one per cent of the people who sometime along consider taking their lives. We are told that William James, the great Harvard psychologist and as eminent a Christian, reports more than once in his letters such inner feelings as this: "All last winter, for instance, I was on the continual verge of suicide." It means something to me to know that a stalwart spirit like William James was sometimes in the white heat of despondency and doubt and could come through it with radiance. And the reason? It is because of a "Nachshein" of divine light within the human soul that calls us forth to truth, beauty, goodness and duty, in the midst of heartaches, discouragement and even failure. There is something below the level of consciousness which at times can rise up and thwart what may even seem reasonable—an *afterglow* that gives life its set, its ring. Many a man has been saved in the hour of temptation by that afterglow of a mother's love; some loyal friend whose innocence must not be betrayed; that unanalyzed influence of Church or Sunday School in a day gone by; some deeply imbedded Christian ideal; a Christ who has been reborn in the soul. How many of us have triumphed in our troubles because of some afterglow in character which we were not sure we had!

I am saved from my pessimism on international affairs at this point. Somehow I have a faith in that afterglow of all that is right and true and just—that is, Truth—such that even in the midst of calamity or world convulsion, there may emerge out of any chaos that the stupidity and selfishness of man may foster a way of life for all men that may not only be decent, but just. During the World War, ministers used to predict that men would emerge from the war purified, with new ideals, and that a new wave of religion would ensue. We know that was nonsense. We do not come out of hell sanctified. But I do say that the afterglow of the Christ life, a life actually lived among men, cannot be smothered out, that the set which he gave to human life cannot be utterly lost. It will emerge, if not because of what man does, then *in spite* of what man does. It may be that the cause of Christ lives or dies on his words, "Be of good cheer, I have overcome the world." Of all men, at any rate, he made glorious triumph out of defeat.

We have used the rather romantic illustration of "afterglow" to teach us its simple lesson. We found evidence of it in our physique, in our character, in our struggle to make life worth living, and in the permanence of Truth, not chaos. Our lesson has been that the "Nachshein" of the life of Jesus Christ radiates into the unexpected spots of our puzzled lives and lights up the way, even when we least expect it. One further word. That afterglow may also be a foregleam. Out of the white heat in the mold a bell began to set. The afterglow set it, gave it temper. It gave ring, resonance, tone quality. Christ in your life may do that to you, but his afterglow is a foregleam, a foregleam of something better in you. Will you ring true?

Forest Hills, Long Island.

A Revolutionary Quakerism

By Mildred Binns Young

With her husband, Wilmer J. Young, of the Westtown School teaching staff, Mildred Binns Young helped direct the work of the Friends Service Camp at the Westmoreland Homesteads in Western Pennsylvania last summer.

WHEN the advices were read lately in meeting, I was struck, as I so often am in our meetings for business or worship, by those great words, "Let us live in the virtue of that life and power that taketh away the occasion of all wars." Sometimes I wonder that we do not bow our heads in shame when we hear these words.

The other day when the Episcopal convention adopted a resolution asking for the military exemption which, mistakenly maybe, they assumed had been regularly allowed to Friends, some of us felt that they were asking what they had not earned the right to, because they have never consistently opposed all wars. Let us search ourselves to see whether in the last war we had, or are to have in the next war, any ready-made right to conscientious objection. Let us look at our lives and see if they have been lived so as to take away the *occasion* of war.

War is no phenomenon—it is a result; it is the answer when several forces are multiplied together. We are fond of saying that two wrongs do not make a right. They do not, nor six nor ten wrongs. We cannot multiply a wrong, like our widespread disparity in access to the very means of life, by desire or even willingness to profit from the necessity of our fellows, by competition for wealth, by race hatred, by that national greed of trade which is the sum of individual greeds of profit,—we cannot multiply all these and get a right result. We cannot get peace. We necessarily get a wrong—we get war. "Peace," as Richard Gregg says, "is a by-product." It comes of itself when the conditions of peace are there. Let us ask ourselves—are we, in the matter of war, pounding at the center or only chipping at the circumference? Are we creating the occasion of war, even while we are sincerely working for peace? Surely this is crying, "Peace, peace, when there is *no* peace."

Has Our Quakerism Been Watered Down?

Quakerism in its beginnings reaffirmed the social principles of Jesus which orthodox Christianity had explained away. And Friends were ready to, and did, stake their lives as well as their property, when they had any, on what they saw as truth. Somewhere in the history of the Society, this unyielding, self-forgetting, non-violent resistance to untruth has been lost, and

our lives no longer affirm the unity of man, that "oneness in Jesus Christ," which still stands in noble words in our books of discipline.

Why is it that nowadays there are no Friends sitting in prisons, although there are laws and interpretations of law that run right counter to those principles which we proclaim? Why are there no Friends refusing to pay Federal taxes, of which we know that more than eighty per cent goes to pay for past wars and to prepare new ones? Why are Friends willing to be beneficiaries, even sometimes to the extent of amassing wealth, of a system of industry under which the few feed on the many, and the white races feed on the dark races, and the materially developed nations on the undeveloped ones?

Is it that we are afraid of losing that influence which Friends, in spite of their small numbers, so patently maintain even with governments? There was a time in the great days of Quakerism when "this innocent and harmless people" were not afraid to be queer or of losing their influence. Perhaps they hadn't much to lose. Maybe influence has grown to be a stumbling block. Has Quakerism been watered down to a mere matter of influence? It would be an interesting thing if the reason that all of us together, after two hundred fifty years of existence, have not so much influence as Jesus acquired in thirty years or Gandhi during his lifetime, is that we are afraid of losing our influence! Shall we be found like that servant, poor in spirit, who because he had only one talent wrapped it in a napkin for fear of losing it?

Non-Violence a Searching Test

If the Society of Friends, or indeed the Christian religion itself, is to be effective for the days ahead, we shall have to reexamine our faith and re-forge our tools. Non-violence we believe to be the central principle of Jesus, and it is the foremost testimony of Friends, but we have come to take non-violence for granted and to treat it casually as if it were something we are educated to understand and are already using. We oppose war and lynching and capital punishment, we deplore riots and putting them down by the militia. But non-violence is not opposing this and deploring that and refraining from something else. It is the positive putting away of every form of violence from every corner of our lives, and substituting for it the active resistance of love and good will—good will not as a pale kindness but as the sacrificial Will to Good; love, not as a sentimentality, but as a creative and a re-creative force.

Is violence so put away from our lives? Here is Richard Gregg's working definition of violence as given in his book, "The Power of Non-Violence."

"Violence is any act, thought, active feeling, or outwardly directed attitude which is divisive in nature or result in respect to emotions or inner attitude; that is to say, inconsistent with spiritual unity."

I have heard him put this more simply another way, that violence is any thought, action, or attitude, inner or outward, which decreases our awareness of human unity.

The True Inwardness of Repentance

In the face of his statement, we suddenly find that the achievement of non-violence even in ourselves is a lifetime's labor. Non-violence means a new life. Non-violence requires weeding out of heart and mind and flesh every sentiment that blocks awareness of our unity with the race. We with our traditional pacifism realize at once that, practically, neither pacifism nor unpacifism availeth anything, but a new heart. Nothing less will do. Non-violence calls for what in old-fashioned terms is named repentance. As Middleton Murray says:

"It is not easy to repent. It never was. And Christianity has forgotten all it ever knew about repentance. It is devilishly easy to be 'truly sorry'! We are all truly sorry. The economist is truly sorry. But repentance—that is a different kettle of fish. Repentance—*metanoein*—to have one's mind turned upside down. We begin to learn what repentance is when we collide with (the idea of human unity). Then we are up against the grim reality of repentance. What! give up everything? Yes, give up everything. 'All I possess?' Yes, all you possess. 'But my freedom—surely not that?' Yes, your freedom—that above all else. 'But how can I surrender my freedom: I *am* free?' No. You are not free. Your freedom is bondage—to the desire to do what *you* will; you are the slave of interest and self. Freedom is to be free forever from that bondage, that slavery. That freedom you will gain; that other 'freedom'—that bondage to self—(awareness of unity) will take away. 'But this demand is fearful. Such a thing has never been asked of human men before.' Yes, it has been asked. God and Jesus once demanded it; now it is Man who demands. 'But you want me to destroy myself.' That is required. That you should annihilate your self. Destroy your self, or be destroyed! Choose!

"This is the reality of repentance. No wonder men begin to fly from it, to the church, where only the semblance of that sacrifice is now required of them, where they can go through a pantomime of repentance and retain all that they have and are. 'Verily, I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.'

"(Human unity) demands all we have, and all we are. And because it dares to demand this, it is invincible. For what is the matter with us, as individuals, today is simply this: that no one dares to demand sacrifice enough from us. We are capable of sacrifice. I believe in my heart that England is capable of sacrifice, as the world has never known in a nation. But no one dares to demand it. Yet deep in our hearts we know that this is what we hunger for—to have sacrificed our all, and to be new; to have sacrificed our freedom, and be *free*."

Barriers Must Be Cleared Away

Evidently people were always coming to Jesus and asking him what they should do to be saved. I suppose we have all noticed that his replies had always to do with removing some barrier between themselves and that Whole which is the unity of man. "First be reconciled with thy brother—", "First pull out the beam that is in thine own eye—," "Sell all that thou hast and give to the poor—." This is the self-purification without which either faith or works is dead. This is the self-purification that faces the re-awakening Society of Friends. A thousand barriers of ease, security, culture, block us from our fellow men. First clear away these barriers.

As we clear away these barriers we shall unite with the striving for unity wherever it appears. From the struggle of the workers for that manhood status, which no man may consent to be without, unless he denies that unity which we affirm,—from that struggle we cannot draw aside our skirts saying, "But the workers have used violence; we can have no part in violence." Their struggle is our struggle. Absolutely there is no good for one of us that is not good for all of us. There is not manhood status for one of us as long as it is denied to any man.

Where to Learn Non-Violence

Non-violent resistance is learned only as it is practised. In all conflicts, non-violent people must be there offering the willingness to suffer in place of the desire for revenge, and integration of interests in the common good in place of victory of one group and submission of the other. We cannot keep apart if we would be of the non-violent; there where violence is rampant or raising its head, that is the place to learn non-violence. If we believe in its power, we must make its power by using it. One who lives in the midst of violence and keeps apart and condemns that violence and so thinks that he is non-violent, is shutting his eyes. And one who enters the conflict as a non-violent resister, and thinks that he can carry with him benefits which accrue to him as the favorite of a system which *is* violence, yet be himself wholly non-violent, let him think again.

The Friends Service Camp meant to us a tiny experiment in training ourselves for the non-violent revolution, for this repentance within our whole lives. The rough life and labor were a small effort toward the discipline of the flesh which

opens a little the way for growth in that sense of unity with those millions who are born to unremitting, enforced discipline of the flesh. There came to us men who knew how to cultivate in us an understanding of this religion of non-violent revolution which changes lives. There came ones who could show us the necessity for such dedication by opening to us situations of oppression and aggression and man-made ruin, of which many of us had been uninformed or only vaguely aware. There came even ones who scorned the method of non-violent resistance and presented to us the arguments by which many are convinced that it is foreign to men's nature and incapable of being used by them.

No Neutrality for Friends

One came whose whole life is bound up with the class struggle, and he said to us, "Yes, Friends as pacifists could help very much in this conflict, with all their influence and people's belief in their good will; but not as neutrals. Not as neutrals!" No, not as neutrals. Not as people having no stake in the struggle, but as people who are giving all that they have and are to raise up the partial truth on each side unto one Truth.

Friends, we deceive ourselves if we think this could be less than a revolutionary Quakerism. We deceive ourselves if we think we could keep our wide properties and our prestige in high places. Our only weapon and our only defence would be that non-violence which involves participation to the last ounce of energy and resource that is in us.

One wonders sometimes if, while in all our meetings for worship we are striving to reach and unite our minds with the mind of God, it may not be that the reason the effort often seems so vain and the result so sterile of life, is that none of us has been down with our flesh and bone, and those things which we call security and our influence—down to lay them where, as Tagore says, "God's feet rest among the poorest, and the lowliest, and the lost."

Westtown, Pennsylvania.

Buffaloes for Reindeer in Oklahoma

A Story of "The Last Round-up"

IF the buffaloes were responsible for the wonderful Christmas among Oklahoma Indians this year, then we vote for buffaloes instead of the traditional reindeer to carry Santa's gifts hereafter. Many of you joined in the Thanksgiving Buffalo Hunt, proposed last November by our Associated Executive Committee on Indian Affairs, and sent buffalo nickels to carry your thanks to the Indians for gifts of foods which they taught us to enjoy. From nine Yearly Meetings we heard reports of good hunting, and news of a number of enthusiastic round-ups.

Baltimore Yearly Meetings had the advantage of a chance to plan their hunting during Yearly Meeting sessions in October, and one Virginia school teacher near Lincoln, let her pupils help with the herding,—a fine idea! Individual Friends in New York, Indiana, and Texas joined in the round-up, one of these sending out 250 postcard invitations to friends to help return the buffaloes. Many Sunday Schools helped, the First Day Schools of New York Yearly Meeting (General Conference) rounding up more than 650 buffaloes from six schools, and other schools—in Brooklyn, New York, Winthrop, Maine, Ashton and Sandy Spring, Maryland, Russiaville and Richmond, Indiana,—were among the active herders. Poplar Ridge, New York, Richmond, Virginia, New Garden Sunday School at Guilford, North Carolina, and Chicago Friends made especially fine returns, totaling 1,083 buffaloes from their four meetings alone. Bloomingdale, Indiana, Baltimore, Maryland, and Mt. Pleasant, Iowa, also reported round-ups, and we know that New York, Baltimore and Wilmington Yearly Meetings systematically planned many hunting parties in their areas,—probably North Carolina also,—but detailed returns have not come our way. So far as we can judge, Wilmington, Ohio, and Lincoln Monthly Meeting, at Round Hill, Virginia, just about tied as champion herders, with between four hundred and five hundred buffaloes credited to each.

Five Years Meeting Friends mostly sent their buffaloes through United Budget channels, as we had suggested, and *all* helped, however sent. Letters telling how much the hunt had been enjoyed came from a number of groups. Your interest, thought and prayers meant far more than even the splendid help given through the buffalo nickels, and seem to have been used of God to bless our Indian friends to an unusual degree during recent weeks.

In a very happy way the buffaloes apparently inspired the sending of a great many Christmas boxes and packages of gifts for needy Indians, especially well chosen this year to meet urgent needs. Our mission workers have made such comments as the following:

"Boxes of clothing and Christmas presents have come in and many needs among Indians have been met, and some among poor white people, because of the faithfulness of friends." The Hobsons wrote: "We wish to thank all who contributed to make this Christmas season such a success, on behalf of the Indians, and also ourselves. A good present was given to every man, woman and child, and there were over 300 on our list." The Shufelts also wrote: "We wish to express our sincere thanks to all the dear folks who sent the lovely gifts and the money with which we were able to make so many people happy. Many have remarked, 'This is the best Christmas we have had.'" The Hadleys wrote: "We received cards from New York to San Francisco, for which we are thankful, and this New Year's morning we are still here, feeling pretty good, wishing every one of our friends interested in Indians a splendid Happy New Year." Harvey and Elizabeth Wallace wrote: "We received a number of greetings from our friends which we enjoyed reading very much." And from Russell and Vera Carter, spending their first Christmas on the Indian Mission field, came messages such as these: "People certainly have been good to us. We gave the presents and candy to the Indian children (of the Government Boarding School) this morning (December 16) and it was *so* much fun! There are more boxes in the post office, and one down at the railway station now. There are plenty of children in the country who will have no Christmas, so everything will be used"; and later, "We have found real joy in passing out the many toys, clothing and other gifts which friends from all over the country sent us." Russell also wrote: "I had the greatest time of my life playing Santa Claus to the many needy families in the country. I only wish the many people who sent gifts could have heard those people say, 'We had decided that Santa wasn't coming this year.' One mother had told her three small children the evening before that they would have no Christmas. We distributed approximately 500 gifts and several boxes of clothing."

Friends' gifts to the Indians this year,

by careful count, made more than *one thousand* people happy at Christmas time. That your love, so expressed, is bearing fruit in a rising tide of hunger and thirst for righteousness, is shown by the following facts, some of them thrilling in their implications.

Martina Hobson wrote recently: "Many were the expressions of gratitude for the nice gifts they (the Big Jim Shawnees) received. We have never before had so *many* come and tell us after Christmas that they liked their presents, and were thankful too for Jesus Christ, the greatest gift of all, whose birthday we celebrate that day. Some of the Indians who have been coming each year said it was the nicest Christmas they ever had." Eber Hobson adds: "The program included songs and readings, but the occasion and interest seemed ripe, not for a few remarks or short address, but for a Christmas sermon, and it is the first time that I've really felt that I've preached a sermon to a good sized company of Indians, here. It was a most attentive audience. Several expressed appreciation of Christ after the meeting was over."

Arthur Shufelt reports, besides the Christmas program at Kickapoo Mission Church on the 23rd, attended by many more than the 130 who remained for dinner, also an inspiring program Christmas Eve by the patients of the Sanitorium at Shawnee. Of the latter, he says: "Dr. Gullick made a fine talk, in which he said this was the finest Christmas spirit he had experienced there."

At Wyandotte, the Carters are working persistently for more good will and cooperation between the local churches and development of community spirit. Once each month a community supper, followed by a program, is arranged by them in which the whole town is slowly becoming interested. In December, they reported: "The community supper proved to be the best one yet. Everybody seemed to have a splendid time. The outstanding thing on the program was a reading of 'The Other Wise Man' by one of the local women, Mrs. Turner." The Carters also succeeded in persuading all the churches to join in a Community Christmas Program, instead of each church having a small celebration of its own. They write: "The experiment was a success from several viewpoints. The people of the community enjoyed an evening of excellent music, rendered by a community chorus directed by Mrs. Kagey of the Government Indian School. Then, the community spirit has increased because of it. Every one had a mighty good time, and voluntarily from that group came the suggestion that we do something similar at Easter time."

Our Osage Friends group at Hominy took a step forward this year by voluntarily pledging and collecting from themselves $30 to cover expense of their Christmas celebration at the church. Usually they have held a box supper to raise funds. The Hadleys write: "Our Christmas program was the best we have ever had, showing much improvement in the children. The play, by several children, representing the different countries coming to see the baby in the manger, was splendid. Louise Pitts Mashunkashay's baby was in the manger." (How we should have enjoyed seeing that Indian baby in the manger!) Just before the play, Arthur Hadley gave an account of what Friends are doing for other Indians in Oklahoma, telling them of the work at Wyandotte, Kickapoo and Big Jim Centers, and how the missionaries are bringing joy and happiness to those poorer Indians. He also told something of the cost of the work. Paul Pitts and Fred Lookout (Osages) then passed the plates and an offering was given amounting to $9.85. The Hadleys think the attendance was the largest they have ever had there for a program. The folding doors between auditorium and social room had to be opened to accommodate the crowd.

During December also, Osage Men Friends proposed organization of their own "Business Council of Friends Indian Church," which already has taken over definite responsibilities.

Indian Progress for January will give further information regarding important happenings of recent weeks. If you do not receive *Indian Progress* and wish to see a copy, send a postcard request, with your name and address, to our Committee on Indian Affairs, 421 College Avenue, Richmond, Indiana.

RUTHANNA M. SIMMS.

SCRIPTURE EXHIBIT AVAILABLE

The American Bible Society announces the availability of a "Scripture exhibit" of interest to pastors, Sunday School workers, and church groups desiring to visualize the way in which the Bible is translated and published for world-wide use.

This exhibit, for which no rental charge is made, consists of twenty-six 11 x 14-inch cards containing sample pages from foreign language Scripture volumes together with interesting data on their history and use. A page sure to command wide interest consists of short Scripture passages in the Braille and Moon "embossed" systems for fingertip reading by the blind.

Persons interested in obtaining one of these exhibits may address their requests to the American Bible Society, Bible House, Astor Place, New York City.

HERE'S FOR A FRIENDLY BOOK SHOWER!

Marie Hamilton, who, with her husband, Stanley Hamilton, has been doing community work at Shadyside, Ohio, under the joint auspices of the American Friends Service Committee and the Federal Council of Churches, sends in interesting reports of her work with the Mothers' Club she has organized. The Club is interested in many subjects, from practical maternal training to purely cultural reading; and a surprising range of talents shows up occasionally. "The book review by Mrs. C——," Marie Hamilton writes of the latest meeting, "was remarkable. Here is a woman with a whole houseful of children, seven of them to be exact, and three adults beside herself to feed and manage, and yet she finds time to read one or two books a month. Her review was clear, showing a good grasp of the problems raised by the book, and she gave an enjoyable presentation."

One of the first projects undertaken by the Hamiltons in Shadyside, was the organization of a library. Books, other than the most elementary texts belonging to almost forgotten schooldays, are being made available to many adults for the first time. The library, temporarily housed in the hall of the Hamilton home, has been popular from the beginning; in November alone, 1001 books were loaned. A carpenter on work relief, built shelves; and another worker has acted as librarian since. "I'd like another good book for a boy," said a lad of thirteen who came in to return a book one day shortly after the library opened. "This one is only the second book I ever read in my life."

"Saturday morning," Stanley Hamilton wrote, "I called at the home of a miner who is quite active in village affairs to talk with him about a central location for the library (which has now outgrown the Hamilton front hall!). I told him of the number of books that are being loaned, and quoted the remark of the boy, as above. The man was thoughtful for a moment, and then he said, 'Well, the boy has got it on me a little, at that, for I never have read but *one* book.'"

Contributions of good books are always welcomed by the Hamiltons. If there are unused—or forgotten—volumes collecting dust on your library shelves, you can unlatch the gateway to "Queens' Gardens and Kings' Treasures" for many eager minds by boxing them up and sending them to 4417 Lincoln Avenue, Shadyside, Ohio.

Heart, hand and head, the trinity of our being, can lead each in its own way to the reality, behind and within.

GOOD CITIZENSHIP IN POLITICAL ACTION

Moorestown Quest Makes Unique Experiment in Registering Public Sentiment

A unique experiment in civic education has just been completed by the Moorestown Quest, Moorestown, New Jersey.

Many Friends are concerned with their civic responsibility. Ever since they resigned from the Pennsylvania Assembly at the time of the French and Indian War, Friends have been hesitating about assuming political responsibility. Before that time Friends had been Governors of Rhode Island, and of North Carolina, as well as members of the assemblies of most of the colonies. Since that time, Friends have tended to keep hands off.

Now at last, Friends again are seeking effective means of expressing their concern for better government. Ordinary activity through the regular party machinery is not attractive, and third party action as yet has not been very effective.

That is why the most recent project of the Moorestown Quest is of interest. This small group, mostly young Friends, has successfully sponsored a complete survey of political opinion in the town. This success was due to the enthusiasm and interest of a group of forty young volunteers who contributed two afternoons and evenings of their precious Christmas vacation. This group included representatives from both the local High School and the Moorestown Friends School, as well as from at least sixteen colleges. Two fine young Negroes helped to make the group a truly representative one. At least seven of the churches were represented.

On Thursday afternoon of Christmas Week, these forty volunteers delivered a ballot for each voter at every home in Moorestown. Over 3800 ballots were delivered out of a total of 4,468 registered voters in the township. These ballots provided for a "yes" and "no" answer to each one of fourteen questions concerning the problems that face the new Congress.

On the following afternoon, the same volunteers returned for the ballots and were able to collect 1300 responses, or one out of three ballots delivered. These results were tabulated and published in the local papers as well as presented in person to our representatives at Washington, Senator Barbour, Senator Moore, and Representative D. Lane Powers.

The results showed that Moorestown favored a very definite peace policy. It voted overwhelmingly for the further investigation of the munitions industry, and by lesser majorities in favor of joining the World Court and League of Nations, as well as for the reduction of our military and naval expenditures.

With the exception of its vote in opposition to the reduction of the tariff, the town voted in favor of the New Deal program of government regulation of industry, a central banking system, unemployment insurance, large public works expenditures for slum clearance, and the further development of Federal electric power projects such as the Tennessee Valley Authority.

Moorestown also showed itself decidedly in favor of the Costigan-Wagner Anti-Lynching Bill, a new and stronger Pure Food and Drugs Act, and rigid regulation of the liquor traffic, especially advertising. By less than 100 votes the town voted against immediate payment of the veteran's bonus.

The project has aroused considerable interest and discussion in the town. It was completely financed by voluntary contributions of a nickel or more by the voters. The volunteers themselves gained a great deal of very valuable experience, both in visiting the houses and in the presentation of the results at Washington. They know better than ever before what a remarkable variety of citizens make up their community. Those who represent the community at Washington know better than ever how the town feels they should vote on the crucial issues of Congress.

What other values will grow out of the experience, the Quest is not sure. It hopes than any Friends who would like to offer opinions about the value of such a project will do so. We also hope that any persons interested in developing such a project for their community will communicate with us. Together the Quest for Truth must go on.

DAVID S. RICHIE.

COMPENSATION AWAITS

Under the storm and the cloud today,
And today the hard peril and pain—
Tomorrow the stone shall be rolled away,
For the sunshine shall follow the rain.
Merciful Father, I will not complain,
I know that the sunshine shall follow the rain.

JOAQUIN MILLER.

It is impossible to know anything in the character of great value without the appreciative attitude of faith, and he who has profound appreciation for any precious reality will come to know more about it than one who does not have that appreciation, if he uses observation and reason, because he has this sensitive and receptive attitude; thus we can know God, the supremely worthful, only by faith.—HENRY NELSON WIEMAN.

NEW YOUTH BUILDING A CHRISTIAN WORLD

Young Friends Join With Other Christian Youth in Strong United Movement

One of the most significant pieces of work in Christian education is under way. The various groups and agencies responsible for the Christian education of youth have realized that cooperation must replace competition if the greatest value both for the cause and for youth is to follow. A program, "Christian Youth Building a New World," seemed a sufficiently unifying ideal and purpose to challenge the interest and efforts of the representatives of ten million youth in the Churches.

Thus it was, that out of a meeting in February, 1934, when there was gathered a group of leaders representing forty Protestant denominations, state and provincial Councils of Religious Education, the Y. M. C. A., the Y. W. C. A., the Christian Endeavor Movement, and others, this new movement came.

The experience of this group has been shared, first in a larger conference of leaders of youth held in Pittsburgh in March, at which seventy-six leaders from over thirty agencies were present, and further, through the summer camps and conferences throughout the country and in the quadrennial meeting of the Christian Youth Council of North America held in June at Lake Geneva. For practical purposes the theme, "Christian Youth Building a New World," or "*New* Youth Building a *Christian* World" as someone referred to it, develops through six phases or experiences of life: the New Person, the New Home, the New Church, the New Community, the New Nation, and the New World.

In order to get these ideas and suggestions to youth, it was considered necessary to launch a series of Regional Conferences in which these plans and problems might find practical solutions.

The first Conference was held in Cincinnati, Ohio, January 4-5-6. Most of the national youth leaders in the Middle West were in that Conference. Following that were four important gatherings in Illinois: Danville, January 8; Carbondale, January 9; Springfield, January 10; and Elgin, January 11-12. The team of leaders from the Cincinnati Conference, plus some of the State leaders from Illinois, worked together throughout these four Conferences. Emily Parker, Secretary of the Board of Young Friends Activities, represented the Young Friends. At Danville a Young Friend came up to her and said, "I was so proud to see on the program that there

was a Friend. This is the first time I have been to an interdenominational youth gathering when a Friend has been on the program."

These Conferences will be held in many parts of the country; in many places they will be held where there are Young Friends. Let us join in these gatherings that are trying to help youth find and face the practical implications, not simply of Quaker convictions but of *Christian* convictions. Youth all over the country are going to be discussing, as were those Illinois young people, personal convictions, economic habits, world peace action, interracial understanding, intelligent marriage and home life, the use of leisure time. Word will be sent to every Friends community where such a gathering is to be held.

Listen to some of the statements from the conviction of the youth themselves:

"We, the Christian Youth Council of North America, find ourselves confronted with a task and a situation which lay upon us the utmost demand for thought and decision and action. . . While appreciating the contribution our nations have already made to civilization, we must not be blind to the fact that millions of our fellows are unemployed and supported by charity; millions more live in the constant shadow of insecurity and fear; the majority, even in prosperous times, dwell in poverty, while the wealth of the world is controlled by the few. While Jesus taught the law of cooperation and goodwill, we live in a social order that sets every man's hand against his brother; hatreds of race and nation and class divide us. Professing to follow the Prince of Peace, we blindly follow the militarists from one war to another, emerging from each with ghastly losses and nothing gained. . . We cannot escape the conclusion that our Christianity has failed in its task to realize the prayer of our Lord. In so far as we have conformed to the practices of the world about us, we have shared the guilt. . . Conscious of our failures and our sins, we affirm our faith in God and his Son, Jesus Christ, our Lord. Firm in that faith and with hope for the future, we declare our purpose to join with those who would bring this strife and suffering to an end, and build a world of brotherhood, where God-given resources are used to serve all mankind, where cooperation replaces competition, where peace abides in place of war, and where special privilege gives place to justice and equal opportunity for all. . . We are determined, so far as possible, to live henceforth as if the Kingdom were now here. . . For us there is no alternative: we give ourselves, and invite others to join us—Christian youth building a new world."

And may Friends have their part!

LADY ASTOR ON "EMINENT QUAKER LADIES"

"Women's Place in Politics" is the title of the leading and excellent article in the February issue of the *Ladies Home Journal*, written by Lady Astor of England. In giving the background of the Women's Movement, she recalls the event which gave it its first organized start, and since women Friends figured so prominently therein, we quote as follows:

"It was in 1840, and the occasion was a big international conference of the anti-slavery societies. The Americans were of course very prominent in this movement, and they were expected to send the most important delegation; but when it turned up, four of the seven delegates were women! Lucretia Mott was one of them. They were all eminent Quaker ladies, who held leading positions in the societies at home. But in London their presence was thought shocking. The men who were organizing the conference refused to admit them at all and they were obliged to go and sit in the gallery and take no part in the proceedings. William Lloyd Garrison, who was the foremost abolitionist, was so angry about this that he went and sat in the gallery, too, saying that he 'preferred to join the ladies.' Of course that made a profound sensation throughout the radical world in London.

"It made a profound sensation upon the Americans, too! Susan B. Anthony and some others were so roused that they were inspired to try and change the status of women. That is how the women's suffrage movement started in America. The incident made the English women angry, too, and they soon started a similar movement."

IN DIALOGUE WITH PAUL

By CATHERINE L. WEAVER

In looking for a resolution for 1935, I came upon Philippians 4:8, and found in it a much-needed lesson. I fancy an Elder of the Philippian Church reasoning with Paul something like this:

"Do you realize, Paul, how much there is of untruth in Philippi — how many false reports about you have been circulated since you were here?"

"Never mind about the falsehoods. If you hear reports of any mistakes or failure of mine which you fear may be true, it might be well to investigate. But think of the things that are true."

"But there is so much injustice and dishonesty. Can we do nothing about it?"

"You may find other things to do, but remember that thinking of the things that are just and honest will help you to see the good in others, and give you an influence to counteract the wrong."

"But oh, the impure and unlovely things that threaten to corrupt our youth as well as others!"

"Still I insist that thinking of the things that are pure and lovely will make your light shine brighter and help to dispel the darkness. Are there no good reports?"

"Oh yes."

"Well, then, if there be any virtue, and if there be any praise, think on these things."

Sherburne, New York.

ON CHRISTIAN HOME LIFE

"Building the Christian Family: A Program for the Churches" is the title of a new pamphlet which has been prepared by the Committee on Marriage and the Home of the Federal Council of Churches of Christ in America. This pamphlet gives splendid suggestions for churches, church schools, pastors, and leaders, in the promotion of Christian family life, and is available upon request of the Committee, 105 East Twenty-second Street, New York, N. Y., for five cents per copy.

"Christ in the Life of the Home" is the educational emphasis being set forth this year by the International Council of Religious Education and the Federal Council, and it was with this in mind that the above-mentioned pamphlet has been prepared. In pointing out the importance and current special interest in the home and its relationships, the pamphlet states that an adequate program is one of the four essentials for the promotion of Christian family life, and proceeds to outline such a program.

Also available from the Committee on Marriage and the Home are the following other pamphlets, which have been previously mentioned in these columns and which are already proving themselves of great practical interest in dealing with the problems of Christian family life today: "Ideals of Love and Marriage," ten cents; "Intermarriage of Members of Different Christian Communions," five cents; "Six Tests of Marriage," by L. Foster Wood, ten cents.

THISTLES OR ROSES?

Let's pluck a thistle when we may
And plant a rose instead,
That this may be a better place
For mortal man to tread.
Our paths are often strewn with thorns
As all of us may know,
But where there's been an ugly weed
Let's make the roses grow!
Where thistles sting and bite and tear
A rose will thrive I know!

MARY LARKIN-COOK.

Anderson, Ind.

I'M A BETTER MAN FOR THESE MY FRIENDS

By Milton H. Hadley

I wish you knew these friends of mine. I am a better man for having met them.

There is our mutual friend who became more and more dissatisfied with conditions in the old home town. He did what he could to clean them up. As a weighty citizen, he stood up in the city council and made public protest more than once. But nothing was done. They were sold on their sordidness. Years had come and gone. He was no longer young; yet he felt he should leave the city and venture forth where the Spirit might lead him. And he did. He wandered about for many years, manifesting a marvelous spirit even to those who took advantage of his kindliness. True, he died almost four thousand years ago, but he's a friend of mine. Abraham occasionally calls out to me, "Son, keep a stiff upper lip. And if you can't change conditions, pitch your tent in a new valley. Don't be afraid to adventure with the Lord." I'm a better man for having met him.

This, my second friend, had a hard choice. He might have taken things easy and lived with his foster mother in luxury. But when the day came, it seems on the spur of the moment, he chose the hard way. He learned he was not master of himself. Also his courage fled in the pinch. So years of schooling were required to teach him self-control. How can you expect to control others when you can't control yourself? We all admire his superb physical and moral courage. He was blest with a wonderful physique. It is not surprising that the princess, clear across the river, heard him cry. When Moses did anything it was well done. The matchless courage and persistence of the man, when only God and he were on the same side, still thrill us. Sometimes he comes to look at me with eye undimmed, and says, "Play the game; be a man. Be strong and of good courage." I'm a better man for having met him.

I like to trace my third friend's rise, and ponder his ability. Was he not high in official circles of four administrations while not under civil service? It was sheer ability always at its prime that kept him there. Envied, plotted against, threatened, he served the Lord and his rulers well. Like Moses, Daniel lived to a ripe old age and his mind was keen as a whip, even past his four-score mark. When he speaks to me it is with a voice of authority and conviction: "Young man, don't defile yourself. I found it paid big dividends to keep pure and clean." And I'm a better man for having met him.

Sometimes we laugh together, and again it's near to tears we are. For we are so much alike. A thought enters our head, and 'tis already uttered. But granting the mistakes we make and the wrong things said, we truly hope it is because of our make-up, and not because of our intentions. We would not hurt anyone needlessly. We would walk with our Master faithfully. But sometimes in the crisis, unless we watch closely, we lag behind. Still this bosom friend of mine encourages me, and repeats, "Boy, stay with it; we may get there yet." And I love Peter. I'm a better man for having met him.

Some ladies in homes of circumstance become butterflies. Some mothers of energetic broods have no time for others than their own offspring. But this, my friend, when the call came, found spare time and did not feel under obligations to repay all the dinners at which she was a guest. She was always immaculate, but somehow she understood even those who lived in dirt and filth. In them she saw possibilities, and potential followers of Christ. With the grace and dignity of her bearing, she insists to me, "There is no child nor adult so low in the mire of life that the Great Physician can not touch them and make them whole." Sometimes one is inclined to agree with Elizabeth Fry—if the Great Physician has a competent nurse to help care for them. Agreeing or not, I'm a better man for having met her.

We just met a few times on a couple of days. It was someone else who related the tragedies that had stormed her castle. Not a word of complaint from her. Parents, a good farm, comfortable savings, home,—all swept away in a couple of short years. She is living, abundantly living, so she should not be named, but she says to all, "We can overcome anything through Him who strengthens us." I am a better man for having met her.

My last friend whom I shall mention I met but yesterday. I know not his full name and I was in his presence probably five minutes. Twenty-two years old, I believe he is, unusually attractive and making a good impression from the first. He worked in a cafe. The owners were debating the sale of beer. This young man said he would not stay and sell beer. They thought him joking. Beer was added, and that morning my new friend did not show up. They persuaded, they talked to his father, to his mother. They did all they could to get him to come back, for he was an asset to their business. But he stayed with it. From his forceful personality he urges, "We young people are not all going to the dogs. Thousands of us will not bow the knee to any new Baal." Friends, I'm a better man for having met him.

You and I continually meet others. Are they better folks for having met us?

Chicago, Illinois.

HOW LIGHT AND SHADOW COME AND GO

By Elizabeth A. Roberts

Some days hold such varied experiences, and interests, and emotions, that it is impossible to assimilate all of them! Light and shadow quickly succeed each other in startling fashion. Such a day was recently mine.

First, came a very unexpected conversation with one who exemplifies the truth, "At evening time there shall be light." My friend and I stood at the window looking out over the blue lake, enjoying the color in the fall landscape. Then she began to speak of the Lord's kindness to us in giving us such beauty, as well as the many other gifts which he showers upon us. She expressed the deepest gratitude for her husband with whom she has lived for more than fifty years. He is now almost blind, but is still a power in the pulpit. His unwavering faith and joy, and his assurance in the hereafter, are very real and very beautiful.

We spoke of sin, and how terrible it is in the world today. And then in a very feeling way she told of her utter inability to comprehend the love that would send God's only Son to this earth for our sins! By way of illustration, she mentioned the fact that when she lost her first-born son, who was just on the threshold of a life of service, she feels sure that she could not have given him for the sake of the world! And yet, "God so loved the world that he gave. . ." With great joy our conversation was closed by her saying that her faith remains unshaken that some day "the kingdoms of this world" will become "the kingdom of our Lord and his Christ; and he shall reign forever and ever." And she feels that the best part of it is that we shall see it all and have a part in it.

Only a short time later, and within a few feet of the place where the above took place, another friend was talking to me. To my utter astonishment, she told me that she had lost her faith, and that many of her friends have had the same experience! Nothing that I could say seemed to make any impression on her.

For hours afterward I could think of little else but the horror of living today in a Christless world.

And so, light and shadow came and went, but the hope was strong within me that one more miracle was about to be wrought by the Spirit of Christ. "Said I not unto thee that if thou believedst thou shouldst see?"

QUAKERDOM · AT · LARGE

Kennth L. Eichenberger writes from Melba, Idaho, that he and his family are enjoying the renewal of friendships in the West, but remember with satisfaction their seven years of service in Indiana—in Western Yearly Meeting.

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Carolena M. Wood of Mt. Kisco, New York, has been on pilgrimage this month among Friends Meetings in Ohio and Indiana. Her visit in the Middle West a year ago was so helpful that she was encouraged to give again of her time and energy for the encouragement of Friends, who welcome the stimulation which comes from contact with her exuberant personality.

* * * *

M. F. Swafford, former Superintendent of Kansas Yearly Meeting and long active in its work, died at his home in Wichita, January 9, following some years of gradually failing health. Errol T. Elliott of the Friends Central Offices at Richmond, a step son, was in attendance at the funeral. A statement will appear later concerning the service of this valiant servant of the cross.

* * * *

Walter F. Dexter, who was for several years President of Whittier College, has been appointed by Governor Merriam of California to be his Executive Secretary. Governor Merriam, it will be recalled, was the Republican, conservative candidate who defeated Upton Sinclair for the governorship in the recent election, following a tempestuous campaign which all but jarred the Golden Gate off its hinges.

* * * *

In the press reports which went out from the Saar at the time of the high-tension election on January 13, we were thrilled to read the announcement that two Friends had arrived from London to be of service to any who might need help, material or spiritual, as a result of possible reprisals and persecution. As usual, English Friends were alive to a difficult situation and alert to offer a reconciling service.

* * * *

Appearing prominently on the first page of the Wichita, Kansas, *Eagle* for January 7, written by its veteran and widely-known editor, Victor Murdock, was an interpretative report of the New Year's message given on the preceding Sunday morning at the University Friends Church by Charles O. Whitely. The theme of the sermon, which was appreciatively outlined, was, "Our Heritage from the Saints." "There was a fine fibre of reasoned faith in the sermon," said the editor-reporter, "which, together with the services surrounding it, sent one away with a feeling of added insight into the spiritual salvage of the world."

* * * *

D. Elton Trueblood of Haverford College contributed the stimulating leading article in the January 10 issue of *The Christian Register* of Boston. It was entitled, "Fatalistic Philosophy in a Common Proverb," the proverb in question being, "You can't keep water from seeking its own level"; in other words, "You can't change human nature," a philosophy which our Friend vigorously and convincingly challenges.

* * * *

Richmond Friends had the pleasure a fortnight ago of a brief visit with David and Lila Henley, who, with their children, were on their way westward to Whittier, California, following several months spent in the East with headquarters at Pendle Hill. On January 9, David Henley addressed the Earlham College student body on the general theme of the present-day appeal for adventure in creative living and service, and at a tea given for him and Lila Henley in the afternoon in the Faculty Room, spoke of the urgent need on the part of our Friends Schools and Colleges of re-thinking their place and mission in the light of today's conditions and needs.

* * * *

"Alexander Porter, Whig Planter of Old Louisiana," is the title of a biography, just off the press, written by Dr. W. H. Stephenson, Professor of American History at Louisiana State University. Dr. Stephenson, the son of Mr. and Mrs. R. W. Stephenson of Plainfield, Indiana, is a former Earlham College student, and for years was active in work of Western Yearly Meeting. The book, published by the Louisiana State University Press, is dedicated to the author's sister, Iva Stephenson Stanley of Plainfield. Dr. Stephenson has recently been named editor of "*The Southern Historical Review*," official organ of the newly formed Southern Historical Association. The first issue will appear in April.

* * * *

At the age of thirty-three years, Alan C. Valentine, a New York Friend, has been chosen President of the University of Rochester, one of the most richly endowed universities in the country. After being graduated with distinction from Swarthmore College in 1921, he went to Oxford University in England, where he achieved additional honors. Since that time he has been connected with various colleges and universities in this country, including his alma mater, and goes from Yale to the presidency at Rochester. It is reported that the special nominating committee chose Alan Valentine after surveying the whole educational field and examining the qualifications of one hundred and one men. He will be the fourth president of the eighty-four-year-old University.

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In the death of Dr. Frank Hatch Streightoff, which occurred January 13 at his home in Indianapolis, the State of Indiana, Western Yearly Meeting, and the First Friends Church of Indianapolis have suffered a very serious loss. Vocationally, Frank Streightoff was Professor in the Indiana University Extension Division in the field of Economics, in which he was well known and highly respected for the soundness of his scholarship. In his Meeting relationships, he had long been active in the work of the Literature and Peace Committee of Western Yearly Meeting, of which he was Secretary, was Presiding Clerk of Plainfield Quarterly Meeting, and always active in the work of the local Meeting and Bible School. His death was due to complications following an influenza infection. A further review of his life and service will appear later.

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In the New York *Times* Book Review section for January 6 appeared a discriminating and glowing review of Mabel Leigh Hunt's book, "Lucinda," the story of a little Indiana Quaker girl of the eighteen sixties. The reviewer says: "The author has drawn a true and convincing picture of the middle years of the nineteenth century. Lucinda herself is so real, so child-like, and so engaging, that we not only believe in her as we read, but think of her long after the book is closed." In more general reference, we quote these sentences: "There are fine, understanding relationships between grown-ups and children in the book, and the Quaker community is well described. The high principles, the gracious, simple living of the Friends, their fairness and ability to see both sides of a question may well be presented to children. Here Miss Hunt's knowledge seems to be from the inside."

Self-consecration is in the last analysis the essence of all true prayer.

NEWS OF OUR MEETINGS

Cecil E. Hinshaw, pastor of the Denver, Colorado, Meeting, with his family enjoyed a brief Christmas vacation with friends and relatives in and near Wichita, Kansas. On the Sunday of his absence, the pulpit was ably filled by Rev. Gooderham, a student of Iliff School of Theology. Denver Friends will soon begin work on substantial and much-needed repairs and improvements on their meetinghouse at Forty-first Avenue and Shoshone Street. This work is facilitated through the liberal generosity of a neighboring Friends Meeting, and this kindness is greatly appreciated by the Denver Meeting.

* * * *

The young people of Lynn Grove Quarterly Meeting held a watch night party in the basement of the Friends Church at Lynnville, Iowa, on December 31. Although the night was cold and the roads rather treacherous, about forty people were in attendance. The evening began with a devotional service in charge of Vera Williams of Sugar Creek Meeting, who is Quarterly Meeting Superintendent of Young People's Work. Song service, Scripture reading, a number of short prayers, and special music, were followed by a devotional address by Fleda Hadley of Searsboro, Iowa. This part of the program was followed by games, in which all joined heartily. Just before midnight, refreshments were served. At midnight, old "Father Time" appeared on the scene and then passed out of the room as a little girl appeared carrying in her arms a doll bearing the date 1935. Thus introduced to the New Year, the young people separated to go to their various homes, all declaring they had enjoyed the evening immensely.

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Twenty-eight new members were welcomed into fellowship with the Whittier, California, Meeting, as the 1934 Christmas season opened. Of this number, two were ministers, one being W. O. Mendenhall, new President of Whittier College, and the other, Kenneth L. Holst, new Director of Religious Education. . . December 23 was White Gift Sunday, when, after appropriate services, all Departments of the Bible School in turn brought gifts. "The Nativity," a Christmas service, was given at the vesper hour. On the morning of December 25, the glad Christmas message was heralded by Kenneth Cox in cornet solo from the church roof, and by the young people who sang carols to the shut-ins during the early morning hours. The forty-fourth anniversary of the Christmas sunrise prayer meeting was led by Florence Watson and Kenneth Holst. . . The Church Youth Movement is an outstanding feature of the work, especially at the Sunday evening services, when "A New Person," "The New Home," "The New Church," and kindred subjects are being presented by the pastor and the young people.

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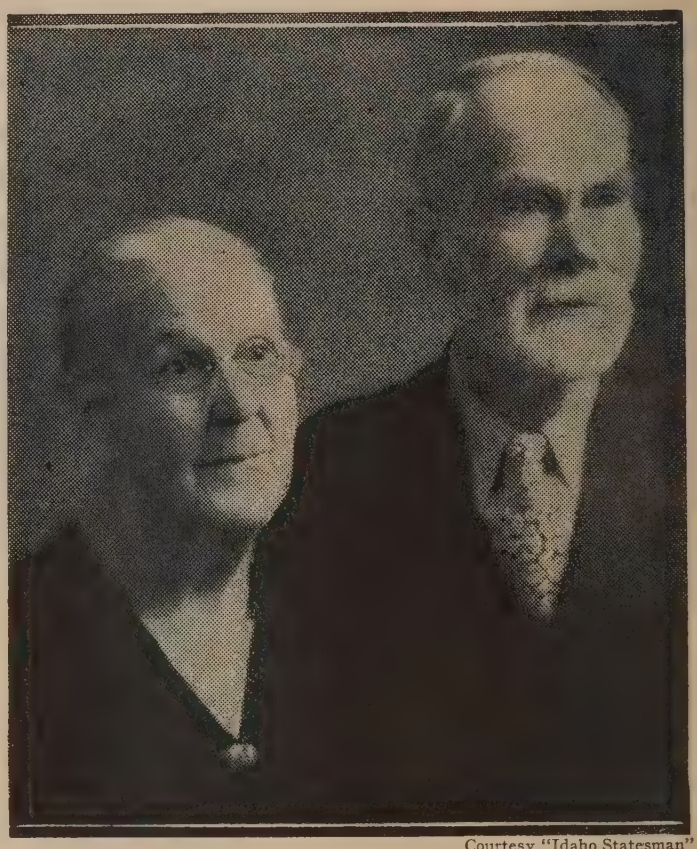
In spite of a heavy rain, about sixty members and friends of the First Friends Church at Long Beach, California, recently enjoyed a delicious baked ham dinner in the church dining room. The dinner program was sponsored by the Ladies Aid Society, and about ten dollars was added to the treasury. Following the dinner, a program and social period

Sixty Years of Friendly Life



Courtesy "Idaho Statesman"

Relatives and friends gathered at the home of Alonzo and Virena Rinard, in Boise, Idaho, on December 30 to join them in the celebration of their sixtieth wedding anniversary. They were married December 30, 1874, at Stuart, Iowa, and are eighty-three and seventy-seven years old, respectively.

Readers of THE AMERICAN FRIEND will be interested to know that these aged Friends have been members of our Friendly family reading circle for fifty-five years, the paper and its predecessors having been their constant Friendly informants during all this time. These Friends both come from Quaker communities in Indiana. Alonzo H. Rinard was born in Randolph County, July 28, 1851. Virena Hollingsworth Rinard was born in Hamilton County, May 28, 1857.

In these aged Friends we have fine examples of the type of workers which so effectively propagated the Gospel message and carried on the work of the church before the present pastoral system was inaugurated. Much of their time and strength was spent in early years of their life in calling in homes within the limits of Iowa and Kansas Yearly Meetings. In this way they not only performed a ministerial service but also helped to maintain the membership. After moving to Idaho in 1902, A. H. Rinard was in the real estate business in Boise, until twelve years ago, when he removed to a small ranch with an orchard, and within the last few years disposed of that property and now lives in the suburbs where he still cares for a family garden.

The Rinards have three children: C. H. Rinard of Greenleaf, Idaho; and Mrs. May L. Headrick and Mrs. W. P. Murphy of Boise. They have seventeen grandchildren and ten great grandchildren.

These aged Friends would be pleased to hear from any of their former friends and associates of earlier days.

were enjoyed, in which a most cordial welcome was extended to the new pastor, Ray L. Carter, with his wife and daughter. Community singing and special music were enjoyed, and the pastor expressed sincere appreciation for the kindnesses shown to him and his family and was very optimistic in his hopes for the work of the coming year, especially stressing the great need of prayer life on the part of each individual member.

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Kokomo, Indiana, Monthly Meeting is happy to announce that Russell E. Rees of Canton Center, Connecticut, has accepted its call to the pastorate of the Union Street Meeting. Russell Rees is a native of the Vermilion Grove, Illinois, community. He is a graduate of Earlham College and of Hartford Theological Seminary, and is at the present time serving a Congregational Church in Canton Center as pastor. He expects to take up his work in Kokomo about March first. He comes well recommended, and the Meeting anticipates a continuation of growth and power to serve the community under his leadership.

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During an interval last year, Sabina, Ohio, Meeting (Wilmington Yearly Meeting), was without a pastor, when Mark Boyd resigned to enter other fields. The congregation took occasion to straighten out its financial affairs. The church building had been repaired and redecorated, a complete new set of modern pews and folding chairs installed and a new heating plant put in place, and these expenses were all met and all outstanding assessments paid. Then the Meeting entered into an agreement with Harry L. Leasure for this year's services as part time pastor. He has been acquainting himself with the work for the past several weeks, and the Meeting hopes to advance under his leadership. Harry Leasure is resident at Sabina, dividing his time with the New Burlington meeting.

* * *

New London Meeting in Western Yearly Meeting has within recent weeks inaugurated successfully a new plan for the Sunday morning service. The Church School and morning worship hour are unified and there is no intermission between the two. The pastor's short sermon is practical for the congregation, and nearly all remain. New interest and cooperation have resulted. A worship hour is arranged at the same time for the children. At a recent morning meeting, Marian Thomas of Marion, Indiana, recounted some of her interesting experiences as a teacher in Syria. . . A Christmas program was given December 24 at the church. The beautiful pageant impressed the audience. The children's part was music and recitations. . . The Superintendent, R. D. Taylor, keeps the Bible School work progressing and full of interest. A Rally Day contest was conducted in October, with the losing side entertaining the winners. After the program, the pastor and his wife were surprised by a generous donation from the congregation. The occasion of New London Homecoming in September, when Murray S. Kenworthy gave the sermon for the day, marked the beginning of the fifth year for the pastor, Frank V. Stafford.

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"Charter Day" for Guilford College was observed on January 13 with a special meeting for worship in the morning at New Garden Meetinghouse in Guilford, and by an historical pageant in the afternoon at Memorial Hall. "Episodes in Guilford's History," written by Professor Philip W. Furnas, included: "The Dream is Born," "George Howland's Gift," "Friends and Slavery," "Guilford Meets the War Problem," "Guilford Becomes a College," "King Hall Burns," and "At the Door of the Southern Association of Colleges." Guilford College was chartered in 1834 and founded in 1837, and plans are under way for the observance of its centennial anniversary in 1937.

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Friends at Argonia, Kansas, under the leadership of their pastor, L. Herbert Reynolds, observed the Week of Prayer, using the outline program prepared by the Federal Council of Churches. It was indeed a time well spent and worth while for those who availed themselves of the opportunity. "Our undeveloped spiritual resources" were made a more vital factor in our thinking, and each one felt a deeper consecration and a sincere determination to be of more service in the Church and God's kingdom at large. Friends are looking forward to the sessions of Wichita Quarterly Meeting to be held at Argonia on February 8.

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Alexander C. Purdy of the Hartford Theological Seminary will address the afternoon session of Westbury Quarterly Meeting, which takes place on January 26th at the Fifteenth Street Meetinghouse, in New York. His subject will be "The Center of Gravity in New Testament Christianity."

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After serving the Economy, Indiana, Meeting as non-resident pastor for some years, Donald McKinney of Richmond, now connected with the Richmond *Palladium*, discontinued his preaching ministry there with the close of the year. Errol T. Elliott, Walter C. Woodward, and Frank Dorey, an Earlham student from Toronto, Canada, have been with Economy Friends at their Sunday morning meetings for worship in January.

SOME FOOD GIFTS OF OUR INDIAN NEIGHBORS

When the white men first came to America, exploring dim forest trails, and came upon cultivated clearings, or were welcomed to Indian campfires, what did they find in their hosts' gardens and in the pots swinging over the fire? So familiar are we now with the foods which our forefathers learned to enjoy with their Indian neighbors, that we know little of the debt we owe for their early cultivation.

Winifred Hulbert tells us in her book, "Indian Americans," that "corn, potatoes, both sweet and white, tobacco, squash, tomatoes, varieties of beans and other universally known foods were painstakingly converted from wild to cultivated species by the unending patience of Indian men and women."

Compton's Encyclopedia tells us that "when the whites first came, the Indians of the New World were cultivating many kinds of beans, potatoes, tomatoes, pineapples, cacao (from which cocoa and chocolate are made), peanuts, pumpkins, manioc (source of cassava and tapioca), the Jerusalem artichoke, cayenne pepper, the alligator pear, and many other food plants, not so familiar to us. Women planted the squashes, and the corn and beans from which they made succotash, an Indian dish which, like hominy, and many others, we have borrowed from them. Maple sugar making was invented by the Indians. Minnesota Indians packed maple sugar in well-sewed birch-bark baskets."

Still other foods, such as wild rice, pine nuts, wild cherry and plum, were among those which the Indians taught the white man to use. One encyclopedia states, "It is upon the food supply of the world that the Indian has exerted the greatest influence."

After her extended trip through western states in 1931, when she visited Indians of all sections and many tribes, Miss Hulbert wrote: "I saw men in the Southwest preparing their fields for the planting of corn. For countless generations corn has been the most important food of their race; around its culture their religion itself was built, involving ceremonies for invoking rain, planting the seed, beseeching fruition, harvesting the ripened ears, even for grinding of the kernels into meal. Migrating bands moving northward and eastward centuries ago took the precious seed with them. A veteran missionary in North Dakota told me of the conversion of the last medicine man of the Mandan tribe there, thirty-third priest in line of direct descent, whose daughter was Keeper of the Sacred Corn, the perfect seeds kept from harvest to harvest for planting. He went on to speculate how many

centuries it had taken those primitive people to develop a tropical plant as small as a head of wheat into a useful staple, and then, during long, slow migrations, to acclimate it even to regions of frost."

Dorothy Pitman, formerly one of our own mission workers in Oklahoma, and now located at the Fort Berthold Indian Mission, Elbowoods, North Dakota, wrote as follows on October 8th this year, regarding the Mandan Keeper of the Corn. "She was called Gehu (Gay-hoo), Priestess of the Corn, and was one of the most honored members of the tribe, on a footing with the medicine man, chief, and other important 'officers.' There was a regular ceremony attached to the planting of the corn, and also the reaping. Care of the seed during the winter was a religious, sacred duty. A very old woman, living across the river, is now the Priestess of the Corn. Whether or not the office will die with her, I do not know."

The issue of *Friends Missionary Advocate* for January, 1933, contained a playlet, "Our Indian Heritage," by Anna H. Dozier, which presents very effectively the debt we owe to our Indian neighbors for many foods in common use now.

RUTHANNA M. SIMMS.

CHARLES CLINTON JONES

Friends in many localities will recall the ministry and teaching of Charles H. and H. Elizabeth (Farr) Jones and will sense with sorrow the passing from earth of another member of their talented family.

Charles Clinton Jones, their eldest son and second child, was born in Weare, New Hampshire, Fourth Month 16, 1871, and died in Amesbury, Massachusetts, Eleventh Month 10, 1934. His parents died in 1914, his younger brother, George L. Jones, in 1926, and five years later his older sister, Hattie E. Jacob. Surviving are his widow, Mary Ida Jones, and three sisters, Alice Whittier Jones, Mary Jones Smith, and Beulah Jones Winslow.

His parents were both preachers of wide influence and unusual spirituality. His father was a lifelong teacher, principal of Oakwood Seminary and Oak Grove Seminary during the seventies and eighties, and in these Friends schools Charles secured his early education. On his graduation from Oakwood, he went to Earlham College, where he was a student from 1890 to 1892. Delicate health cut short his college career, and on a physician's advice he took up an outdoor life on his father's farm in Pleasant Valley, Amesbury. Accepting this great disappointment with good grace, he set about making poetry out of the commonplace, and finding beauty in the clods and stones of a New England acreage. A member of the family circle composed this limerick in his honor:

"A poet and farmer combined,
A rare combination to find;
Such was Horace of old,
So I have been told;
They are certainly two of a kind."

At the early age of thirteen he had begun to express himself in verse, a God-given talent, for, as Professor William N. Trueblood said of him in Earlham days, "he had the Divine afflatus." Though his poems were never collected in book form, many of them saw print in magazine and booklet, and to the last he continued to find solace and expression in this way.

His marriage in 1898 to Mary Ida Davis of Amesbury proved a singularly happy union. Sharing each other's ideals and united in the bonds of Christian faith, loving the countryside of the Merrimac Valley, they worked together in developing, first, the old family farm and later, when that was sold, in bringing to fruitful beauty the acres which his father had purchased on the other side of the town beyond the Friends meeting-house. Here under their devoted care were spent the last four years of the parents' life.

To follow him about Keewaydin Farm, to have him point out glimpses of hill and brook and sunset, to catch the caress in his voice as he indicated the sloping rows of blossoming fruit trees, or the yellow-green of early vegetation, or the promise of strawberries and raspberries, was to sense a beauty-loving soul in adoration before the works of the Divine creative hand. One Friend recalls the exquisitely artistic arrangement of his market truck as it passed down Whitehall Road towards Amesbury, laden with the produce wrung from these rugged acres of hilly, stony Massachusetts soil.

In 1914, Charles C. Jones was given his father's place on the Board of Care and Relief of the Yearly Meeting of Friends for New England, which maintains Huntington Home for aged Friends. He was made treasurer of the Board in 1916 and thenceforward until his death devoted constant thought and careful attention to the finances of the Home.

So the years passed, "in work that keeps faith sweet and strong, in trust that triumphs over wrong." Then came illness, long, painful, wasting, but in this, too, his faith triumphed and his anchor held, for it entered into "that within the veil." In simple trust in the eternal verities—God, Christ, the Holy Scriptures—in loyalty to the fundamental Quaker truths of his upbringing, in Christian patriotism and love of country and the flag which symbolizes all that is best in one's native land, in abiding interest in the furtherance of Christ's Kingdom in the world through Christian missions, in firmness of character and decisiveness of conviction, he lived nobly and bravely, esteeming himself of little worth if so be that his Lord and Saviour were glorified. "I want no eulogy at my funeral," he told his wife; "I want only an evangelical Gospel message."

Rev. Arthur C. Lambourne of the Bible Institute, Providence, Rhode Island, conducted the services at the home on Eleventh Month 12, weaving into his remarks a beautiful interpretation of our friend's faith, singing impressively, "O Love that will not let me go," and reading one of Charles Jones' poems, "Volition." William B. Jacob, a nephew, Alfred Osborne, Carleton Jones, and Carleton Osgood acted as pallbearers. His body was laid to rest in the Friends section of the Union Cemetery, Amesbury, near the graves of his parents and by the side of that of his brother, while not far away are the resting-places of the poet Whittier and many other Amesbury Friends of blessed memory.

In a tribute to the late Daniel C. Maxfield, Charles C. Jones wrote verses, which may appropriately be applied to himself. The poem closes with these lines:

"Then the thought to our hearts comes stealing
Our friend of the years is gone,
But his message of kindly feeling
Is going on and on.

And the Father hath seen his merit,
And so in a larger sphere
He is living the child-like spirit
For which we loved him here."

L. T. W.

BENJAMIN W. ANDERSON

At his home near Plainfield, Indiana, December 23, 1934, occurred the death of Benjamin White Anderson, son of Thomas and Anna Anderson. He was born in Bridgeport, Indiana, August 29, 1862, being one of a family of six children. After the death of his father when Benjamin was ten years of age, the latter courageously accepted the responsibility of caring for his mother, sisters, and younger brother. A few years later the family returned from Illinois, where they had lived for a number of years, to Indiana, and Benjamin Anderson spent the greater part of his life in and near Plainfield.

He sought the highest attainment, never being satisfied with the commonplace. He was a civic leader, and a zealous and earnest church worker, ever manifesting a deep interest in all things pertaining to God's kingdom, as reflected in continuous service for thirteen years as Superintendent of Plainfield Friends Bible School, as a trustee of Western Yearly Meeting for many years, as Clerk

of the Meeting for years, and as Elder of the Meeting for forty-six years. In more recent years, with the help of his wife, he reestablished the Friends Meeting at Center. He gave of his time and money to Earlham and Pacific Colleges, and aided Central Academy in a financial way.

Benjamin Anderson accepted the responsibility of public life with a sense of citizenship duty, and was regarded with high favor and many trusts were bestowed upon him, including serving as Township Trustee for six years and being one of the founders and promoters of Carnegie Library, on the Board of which he served for twenty years. He was a benefactor to many young people seeking to acquire college training.

He was married July 16, 1912, to Minnie Mills Hadley, and to this union one son, Benjamin Jr., was born. The wife and son survive, together with a stepson, Milton H. Hadley, of Chicago. The funeral service was conducted by Norval E. Webb, assisted by Lewis E. Stout, John T. Hadley, Albert Harvey, and Edward Edgerton.

NO DROUTH OF SPIRIT IN WALSH QUARTER

Walsh, Colorado, Quarterly Meeting, (Kansas Yearly Meeting), because of the lack of time for the different departments to present properly their work in the regular Quarterly Meeting sessions, has, for a little over a year, been trying out a Mid-Quarterly Conference on Departmental Work. The public is invited but special effort is made to obtain the attendance of all Quarterly Meeting Superintendents of Departments, Chairmen of the Monthly Meeting Committees and committee members.

We have had five sessions, and there is a growing interest which is reacting splendidly in the monthly meetings by increasing the interest among members and coordinating the work with the Yearly Meeting's program. It has not detracted in any way, but rather, has added to the interest in and attendance of the regular Quarterly Meeting sessions.

Our last conference was held at Walsh, Colorado, December 31, 1934. There were seventy-five in attendance despite a terrific dirt storm. The morning session was devoted to "Evangelism." Fern Cook led the discussion with an address stressing the need of an all-year-round evangelistic spirit in preparation for an intensive evangelistic campaign. A "pot-luck" dinner provided nourishment for the body and afforded opportunity for a delightful social hour. The afternoon session was given over to Missions, Bible School, Education, Temperance, Peace and Service, Benevolence, Stewardship, and Christian Endeavor. After short reports of work done and plans for the future by the Quarterly Meeting Superintendents of these departments, Ray Conant, Quarterly Meeting Evangelistic Superintendent, gave an inspiring address on "The Place of Departmental Work in the Church," stressing especially the spiritual significance of each department in the salvation of men and women.

Despite an unprecedented drouth extending over three years, and the fact that nothing was raised in this section save on a few farms where local showers produced small crops and that there is no winter moisture; notwithstanding the fact that practically all the horses, cattle, hogs, sheep and chickens have either been killed or shipped out of the country because there was no food for them; although about 90 per cent of the entire population of southeastern Colorado is existing on some form of government aid, crop bonus or work relief, for which we are extremely grateful to God and to our country; despite all these things, the work of Walsh Quarterly Meeting has advanced. Paradoxical as it may seem, we have had a net gain of twenty-two members. Our Quarterly Meeting and Yearly Meeting budgets were paid in good time and our Missionary Budget went over the top 206 percent. In addition, our Christian Endeavor Union gave a special love offering of $60 for a typewriter as a Christmas gift to Rachel Chilson. Vilas Monthly Meeting has bought, moved and remodeled a house for a parsonage and Andrix has a new church under construction.

The spirit of our Quarterly Meeting is that the work of Christ and the church must go on, and that when we consider the great sacrifice Christ made for us, it is a privilege to sacrifice somewhat for him.

EXTENSION IN BOISE VALLEY AREA

Boise Valley Quarterly Meeting (Oregon Yearly Meeting), convened at Melba, Idaho, November 23 and 24. The opening Meeting of Ministry and Oversight was the first service held in the remodeled church building at Melba. The growth of the work at Melba since its beginning in 1920 has necessitated the remodeling of the building twice since its construction. With the added room it now appears that the enlargement was not sufficient even for present needs.

A young people's Christian Endeavor Rally held Friday evening with Denver Headrick, pastor of the Springbrook, Oregon, Meeting, as speaker, closed with three young persons kneeling at the altar in prayer and receiving definite blessing and help.

At the meeting for worship held at 10:30 Saturday morning, Denver Headrick again spoke acceptably. The business session in the afternoon was a full and busy time. Announcement was made of the arrangements for opening a new Friends Church in Nampa, Idaho. This work was opened the first of December with Edward Harmon of Tacoma, Washington, as pastor. Dedication services were held December 16th, in the rented building which Friends hope to purchase, with Chester A. Hadley, Yearly Meeting Superintendent, bringing the message. A large delegation from various meetings of the Quarter was present.

At the Sabbath morning service following the Quarterly Meeting, Chester Hadley preached a dedicatory sermon for the Melba Friends in their enlarged quarters. It is significant to note that all the materials and expense of the enlargement have been provided and that without any special pleas for funds in the public services, or pledges being taken at any time.

In addition to the expansion program of the home church, Melba Friends are assisting in ministering to surrounding unchurched communities, having an assistant pastor to look after these places as extension points where it is hoped that eventually some more permanent work may be established.

Revival meetings were held from December 5 to 23, with W. E. Cox and wife of Portland, Oregon, as evangelists. Several knelt at the altar of prayer and found pardon, peace and purity of heart during the meetings.

CARTHAGE MEETING GOES FORWARD

Carthage, Indiana, Meeting is going forward with an active, aggressive program. There are manifestly a splendid interest and a willing participation on the part of the members in the work of the various departments of the church.

Our new minister, James R. Furbay, came to us the middle of October. He and Ethel Furbay have three daughters, Caroline, aged nine, Helen, aged eight, and Christine, aged one year. Our pastor had served for the past four years the Sullivant Avenue Friends-Community Church in Columbus, Ohio, and during the past year had served as minister of the South Congregational Church, of Columbus, from which he resigned to come to Carthage. While in Columbus, he had pursued graduate studies at Ohio State University and Capitol University (Evangelical Lutheran Theological Seminary). He had also served as vice-president of the board of the Friends Rescue Home, and as a member of the Council of Social Agencies of Columbus.

On November 4th, our meeting had a

special Family Day program. In the morning service, besides special music by our music groups and a short talk by the chairman of the finance committee, Mabel Phelps, outlining our financial goals for the year, the pastor spoke on, "Quakerism: In Retreat or Advance?" A program was arranged for the afternoon, including instrumental and vocal musical numbers, and short addresses by the three other pastors of the town, who brought messages of welcome to our new pastor, and one of them spoke on "The Church and the Family." Basket lunch was served at noon. Members from some of the other meetings in the Quarterly Meeting were in attendance.

The activities of our Church School are going forward with enthusiasm. Willella Henley is superintendent. Two pupils have recently been awarded pins for ten-years' attendance. They are Isabel Addison and Jesse Addison. The pupils celebrated Christmas in a vesper service with a "White Christmas" program, in subdued candle light. The stage was white, the Friendly Circle chorus and the Junior Choir were dressed in white, and the white manger, white candelabra and candles, also carried out the theme. White gifts were brought during the program, such as food stuff, and cash gifts from each class, which were used by the community welfare committee in purchasing baskets for needy families.

In our mid-week service on Thursday evening, we have been having a class studying "The Poetic Scriptures," taught by the pastor.

During the first week in January, we cooperated with the other churches of the town in a series of union Week-of-Prayer services.

IN OLD HONEY CREEK

Honey Creek Quarterly Meeting was held January 4 to 6, at New Providence, Iowa. It was a most inspiring season in every way. The messages of Richard Newby came freighted with deep concern and insight and stirred the listeners anew to undertake more largely. The business session partook of the same enlarging vision, and the Young People's session climaxed the whole with a consecration service that made all feel the day of decisions and forward steps has not passed.

The week of prayer was observed by some meetings in the Quarter and the book, "Building the Church," by Chas. E. Jefferson, has recently toured the ministry to their great uplift and profit.

While death has claimed some of our choicest spirits, and their voices are stilled in our meetings to our distinct loss, we are thankful for the safe return from the hospital, of Sara Belle Sams and Mattie Pierce, two loyal supporters in the work of the kingdom.

We are glad for the coming into our Quarterly Meeting of Harvey Moon's family, recently moved from Pleasant Plain, Iowa, to take charge of the work in Iowa Falls. To have this Meeting taking on new life in undertaking large things is an encouragement to all the Meetings.

The Executive Committee of the Quarterly Meeting is getting under way and we hope will be functioning fully before the close of the year. At a recent meeting they appointed Roy Clampitt to gather items throughout our borders for the Yearly Meeting Bulletin, and Martha Hadley to send items from the whole Quarter to THE AMERICAN FRIEND.

MARSHALLTOWN CALLS NEW PASTOR

Carl D. Byrd of Emporia, Kansas, has accepted a call from the Marshalltown, Iowa, Friends Meeting to become its pastor beginning February 1. He succeeds Clarence L. Haering, who died last April. Since that time the Meeting has been served by supply speakers from near-by Friends Meetings. Ernest L. Earley of Newton, Iowa, has been serving regularly for the last two months before the new pastor takes up the work. Carl Byrd has served as pastor at Hopewell, Kansas, and at Alva, and at Gate, in Oklahoma, in addition to Emporia. He is prominent in Friends activities throughout Kansas Yearly Meeting, having served for the past ten years on the Board of Friends University and for five years as Clerk of the Yearly Meeting of Ministry and Oversight. He is deeply interested in Christian Endeavor and has been very active in carrying on this phase of the work. He, together with his wife and five children, will make their home at 606 East State Street, Marshalltown.

Wendell P. and Minnie Maulsby entertained sixty relatives at dinner at their home in Marshalltown on February 7, in honor of their fiftieth wedding anniversary. Wendell Maulsby was born in Indiana in 1856, but has resided in Marshall County, Iowa, since 1864. For many years he served as Clerk of the Meeting on Ministry and Oversight in his home Meeting and also in Bangor Quarterly Meeting.

An old-fashioned Christmas program, with tree and gifts, was enjoyed at the church on Christmas eve. Four hundred sacks of treats were distributed as the final feature.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

SOME DUBLIN DOINGS

Young Friends of Dublin, Indiana, Meeting have organized a Youth's Fellowship Forum, which will meet the second Sunday evening of each month to discuss problems confronting young people. The first discussion was very ably led by Floyd Hines, Principal of Cambridge City High School, on the subject, "The Relation of the Youth to His Parents." An attendance of more than thirty young Friends at this meeting bespeaks the interest and enthusiasm with which this program is received.

The National week of prayer was observed by this community in a week of union services held in the United Brethren Church. Our minister, Frank C. Guyatt, was leader at one of these meetings.

The December Monthly Meeting took the form of Family Church Night. After a co-operative supper, Monthly Meeting convened. Our Clerks, Eva Hiatt and Bernice Hunnicutt, arranged a program in which one member of the Ministry and Oversight body, representing the Church, called for a report of each committee and organization of the Church. The reports were very gratifying and at the conclusion of the treasurer's report, which showed a good balance, the "United Service" chart, recently sent out by Errol T. Elliott, was explained.

The Social Service Committee collected food, clothing and money in response to an appeal from the Friends Rescue Mission in Columbus, Ohio. Young Friends collected more than one hundred used toys, repaired and painted them, and distributed them to less fortunate children at Christmas time.

Members of Dublin Meeting are endeavoring to carry the Friends testimony for peace into the community. One Sunday evening our Church orchestra and minister were guests of the Lewisville Methodist Church. The orchestra played several selections and Frank C. Guyatt led an open forum on "Obstacles to Peace."

Several recreational and social projects are being sponsored for the young people of the community. Among them an indoor skating party is scheduled for one evening a week. A Church basketball team is playing in the Wayne County Church Federation.

THE VAUGHTS REMOVE TO TUNGCHWAN

Arnold B. and Lois Vaught, who have been spending a year in language study at Chengtu, Szechwan, in West China, during which time they have lived with the Robert L. Simkin family, are removing to Tungchwan, in the same province. There they will continue their

study, part time, and help in the work at Tungchwan, where English Friends maintain men's and women's hospitals, two large primary schools, and several small meetings in city and neighborhood. Of more general matters, Arnold Vaught writes as follows:

"Tungchwan is a center of salt industry and the offices of the Salt Gabelle employ a number of young men as clerks, and I hope we can do something to improve the opportunities of their social and spiritual lives. Furthermore, I have a concern to investigate the agricultural situation, to see if anything can be done to alleviate the tragic plight of the tax-burdened farmers. So we need not be idle.

"Tungchwan is not so far from the 'front,' where the armies of the provincial authorities are trying to halt the invasion of the 'communist' forces. There is a considerable amount of nervousness at Tungchwan, for fear the communists may come. And there are thousands of refugees from the communist areas, many of them destitute. Friends are doing what they can toward the alleviation of suffering."

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TWO TIMELY BOOKLETS FOR THE ASKING

The National Committee for Religion and Welfare Recovery announces the issuance of two new publications in connection with its educational program for "More and Better Wills." "A will that is out-of-date may be worse than no will," according to the Committee's statement. "Certainly every will made previous to 1930, or during the early years of the depression, should be carefully reviewed and, if need be, re-written in the light of the radical economic changes and fluctuating valuations of the past five years. In the making and reviewing of wills, the Committee urges a careful consideration of our indebtedness and moral obligations to religious, educational and social welfare institutions.

According to the preface of the second booklet, "Some Leaves from My Autobiography for 1934," "Every good business man takes an annual inventory of his assets and liabilities, income and expenses. All Government and Trust officials are required to render written reports of their trusteeship. I too, during the past year, have been entrusted with certain assets of life, time, money and opportunity. I have had placed at my command 365 days, 8760 hours, 525,600 minutes. In this regard I am as rich as the richest millionaire. It is fitting that I should make an accounting of my stewardship."

A series of questions follows with blank spaces for writing in personal answers.

The booklet concludes with tables for analyzing the use of one's time and money for various purposes in 1934, and for projecting an orderly progressive program for 1935. Copies of both of these booklets may be had without charge by addressing the National Committee for Religion and Welfare Recovery, Lincoln Building, 60 East Forty-second Street, New York, N. Y.

Great orations have always been rocked in great emotions, and the secrets of great preaching are in the heart.

BIRTHS

JONES—To Louis E. and Mary Ruth Brown Jones, Chicago, Illinois, January 12, 1935, a son, Thomas Newlin. The parents are members of 57th Street Meeting in Chicago.

MOON—To Mr. and Mrs. Ray Moon, Mooresville, Indiana, December 14, 1934, a daughter, Carolyn Jane.

MARRIAGES

BLACKBURN-KING—At the home of the bride's parents, J. Norman King and wife of Bluffton, Ohio, December 22, 1934, Corine King and John Hollingsworth Blackburn, son of Dr. E. and Virginia Blackburn. The father of the bride officiated.

DAVIS-KEMP—At the home of the bride's mother, Blanche Kemp, at Wichita, Kansas, January 6, 1935, Irene Kemp and Ellis M. Davis. David M. Edwards, minister. The young couple left at once for the Philippines, where Ellis Davis is entering the government service.

MCBRIDE-WOLLAM—At the Little Country Church of Hollywood, California, November 12, 1934, Ruth Elizabeth Wollam, daughter of J. Arthur and Jane Wollam of Pasadena, California, and Harold McBride of South Pasadena. Dr. Edwin McGrew and Rev. H. P. Howells, officiating.

SNYDER-MENDENHALL—At the home of the bride's parents, Moses T. Mendenhall and wife at Gilman, Iowa, December 26, 1934, Clara Lucille Mendenhall and Francis Frederick Snyder of Indianola, Iowa, son of A. T. Snyder, Lacey, Iowa. Father of the bride, minister. Both are graduates of Penn College, and Francis Snyder received his Master's degree from the University of Iowa last July. At home in Indianola, where the bridegroom is teaching in the science department of the High School.

DEATHS

BURK—Alice Morgan Burk, sixty-five years old, wife of Otis Burk, January 8, 1935, at her home in Mooresville, Indiana, following an illness of influenza and pneumonia. Funeral services were held at the Mooresville Friends Church January 11 with Albert L. Copeland, pastor, in charge. She was an active, capable worker in the Friends Church of which she was a life-long member. Survivors are the husband, one son, her aged father, Elihu Morgan, of Mooresville, one brother, and a sister.

CARMAN—At his home in Los Angeles, California, December 22, 1934, William S. Carman, aged eighty-three years. He

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was born in Franklin County, Indiana, but since 1909 had lived in California. In 1879 at Richmond, Indiana, he was married to Marie A. Hodgin, and to this union were born three sons, Herbert W., LeRoy, and Leslie H., all of whom with their families reside in Los Angeles and vicinity. On April 6, 1934, William and Marie Carman celebrated their fifty-fifth wedding anniversary. Formerly a member of the Methodist Church, William Carman with his wife later joined Whitewater Monthly Meeting in Richmond, and he remained a loyal member for the remainder of his long and useful life. As long as health permitted, he was a regular attender at Los Angeles Meeting, and served as Overseer for many years. He was a man of simple tastes, unfailing kindness, love, and Christian devotion. Funeral services, in which George D. Weeks and R. Ernest Lamb participated, were held in the Los Angeles Friends Church, with interment in Forest Lawn Memorial Park, Glendale, California.

LAMB—Suddenly, December 12, 1934, following an operation for appendicitis, Celeste Lamb, aged forty-seven years. She was born near Greentown, Indiana, the daughter of Eli and Retta Woodmansee. On October 12, 1911, she was united in marriage with Letis Lamb of Howard County, Indiana, and to this happy union two children were born, who, with the husband, survive. She united with the New Salem Friends Meeting soon after her marriage, and has been a faithful and active worker in the church, especially among the young people, having served for some years as Quarterly Meeting Superintendent of Christian Endeavor work. The funeral service was held on December 15, at New Salem Meetinghouse, with the pastor, Mary Couch Bowman, in charge, assisted by Orval Cox of Westfield, Indiana.

MILHAUS—At a hospital in Marshalltown, Iowa, January 7, 1935, Maude Kellogg Milhaus, aged fifty-four years. She was born at Columbus, Kansas, the daughter of Ira D. and Alcinda E. Kellogg, and when a girl moved with her parents to Oskaloosa, Iowa. After teaching school for a while near Eddyville, Iowa, she was married November 15, 1905, to Benjamin T. Milhaus. Surviving are the husband and two sons, Ivan and Donald, the former of whom is a recorded Friends minister. Arthur Kellogg, promising young minister who died last year, was a nephew. Maude Milhaus was a member of Marshalltown, Iowa, Meeting, and the funeral was held at the church, in charge of John Hadley, pastor of Honey Creek Meeting.

WHITAKER—Ollie May Whitaker, fifty-five years old, at her home near Mooresville, Indiana, January 5. Last rites were held January 7 at the Mooresville Friends Church with Albert L. Copeland, pastor, officiating. Burial was in West Union cemetery. Survivors are the husband, Charles F. Whitaker, five children, and one sister.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

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Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 A.M., Bible School 9:45 A.M.. Christian Endeavor 6:30 P. M. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia M. Hoath, Minister. Bible School, 9:45 A. M. Meetings for Worship, 11:00 A. M. and 7:30 P. M. Christian Endeavor, 6:30 P. M. Prayer Meeting, Fourth-day evening, 7:30 o'clock. Visiting Friends and others welcome.

MIAMI, FLORIDA

Friends Meeting held First Day morning, 11 o'clock, on 15th floor of Dade County Security Building, First Avenue near 1st St., N. E., Miami. Sarah Packer Thomas, 2036 S. W. 2nd St., Clerk. Friends and others interested are cordially invited.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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